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RACHEL BOSE AND LITTLE DAUGHTERS



FROM THE EDITOR'S DESK

Many and many a time, dear girls, has the editor wished that THE MISSIONARY HELPER might be made to hold more of the good things which it would be a delight to put in it; but never has that wish been so intense as in this month of June, dedicated to you. Some of the things planned for this number will appear in July and we hope you will look for them. We heartily thank the young women who responded so promptly, cordially and satisfactorily to the request for help; and those older ones who are always young of heart because of vital interest in all that helps the girls and boys, in any part of the world. You will be glad to read the letter of your General Secretary, Miss Gates of Minnesota, who is an enthusiast in the work. We of the Woman's Missionary Society want you. You will be the leaders in the near future. We glory in your youth, alertness, efficiency, up-to-date methods of service. We who have suffered and rejoiced, fought and conquered, lived with and prayed for, and given ourselves to this work, day by day, for many a year, love it in a way that would be incomprehensible to one who had not experienced it. And it has paid. There is no doubt about that. The more you study it and enter into it, the better you will understand. Mrs. Burkholder's article in this HELPER, gives a glimpse of it. It is so good to really help anybody, anywhere, beginning at home and going to the uttermost parts of the earth. You have learned this already. We wish for you, young women—our girls—in the words of that old-time sacred song in its modern rendering: May He satisfy you in the morning with His lovingkindness, that you may rejoice and be glad all your

days. . . . You are all interested in Miss Sadie Gowan, missionary-elect, who expects to sail for India next Fall. She is now studying at Folts Mission Institute, Herkimer, N. Y., and has promised an article about her work there, for an early number of the HELPER. When asked for a sketch of her life she replied: "Really, I've never done anything except want to go to India, and the want has just led me on toward it. I covet the prayers of all who are interested in the work I hope to be used to do. Sometimes when conditions seem hard I feel very conscious of the prayers of friends, and it helps very much." Will you remember Miss Gowan when you pray, and also ask for more volunteers for our very needy field in India? Mrs. Burkholder, in a recent address in Hillsdale, Mich., said that she had no gloomy word to bring, but was full of encouragement. Great progress has been made; opportunities are greater than ever before, and *the need of helpers more imperative*. She urged strong young men and women who are making decisions for the future to choose work in the foreign field where so much is needed. If she had her life to live over, she would choose the same for herself. Mrs. Mary Phillips sounded the same note in her address before the Medical Missionary Conference. Mrs. Mary Ward Phelps, at home from Japan on turlough, recently spoke before a Y. W. C. A. meeting on the "Trials and Compensations of Missionary Life," and left the impression that the compensation of seeing the good accomplished far outweighed the trials and sacrifices incident to the life of a missionary. . . . Many of you will recall the delicate mosses from the Himalaya Mountains, so carefully gathered and exquisitely mounted by Dr. Nellie Phillips of beloved memory. Some of them were sold at Ocean Park, last summer, and the proceeds paid for the cut of Rachel Das Bose and her children in this number. For the picture of the Bhimpore Orphanage Girls we must thank a Western friend. . . . The Interdenominational Study for auxiliaries the coming year will be "The Gospel in Latin Lands." The text-book has been written by Dr. and Mrs. F. E. Clark. Junior Superintendents will be delighted with the text-book, "The Golden Key," for the children, who are invited to take an airship and follow in the path of the older travelers. The usual supplies are being prepared, together with some entirely new ones, including a map puzzle for the children. Note the prize offered for the best missionary story written for the new interdenominational magazine to be published for boys and girls.

OUR GIRLS AND OTHER GIRLS IN INDIA

BY JULIA PHILLIPS BURKHOLDER.

Yes, *our* girls, for the friends in the home land made it possible for those of us who were over on the other side of the world, to lead them out of dense darkness, into a new life of light and love, and thus have opened the way before them of doing a work which no one else could do. What greater reward could we crave than to be allowed to have a hand in lifting one of these precious girls whom no one cared for, out of the filth and mire of heathenism, to the feet of the Master where they will be clothed and in their right mind?

Can you not see them? Here comes one, half-starved, a walking skeleton; face, hands and feet swollen, diseased and just able to walk. We give her a warm bath, dress her in one of the pretty Mother Hubbard dresses sent by some kind friend in America, nurse and feed her. In a few weeks she smiles and tries to play. Health returns. She attends school. Year by year she is promoted. She shows ability, hence we secure means to send her to Calcutta for greater advantages. Today you see her standing before a class of girls, in a quiet, dignified manner, doing her part in training other girls to fill positions of trust. Has it not been a good investment, an exchange of silver dollars into a priceless life? Try again.

From each of our large stations, our brightest and most promising girls have been sent, from time to time, to Calcutta for a higher grade of education than we are prepared to give them. Let me mention just a few of them. Rachel Bosc, whose picture is before you with her beautiful children, was, I think, the first one sent from our mission. The readers of the *HELPER* are acquainted with her. She was a protegee of Mrs. Smith, one of our first missionaries. She passed what in India is called the "Entrance Examination," and was prepared to go up for the "First Arts," but just at the time she should have taken her last examination, Mrs. Smith was taken ill and died, hence Rachel went no further. She speaks English beautifully, seldom making a mistake. Her husband died last year, and when I left, she was in charge of the girls' school in Midnapore, doing excellent work. She is anxious to take the required Normal course of training to fit herself for schools of higher grade. Such teachers are in great demand.

Of late years a goodly number of girls have been sent to Calcutta, both from our orphanages and from the Christian community. Some



A PAGE OF OUR ORPHANAGE GIRLS, BHIMPORE, INDIA

of our people are waking up to the fact that girls as well as boys have the ability to learn and realize the advantages of a higher education, hence are sending their daughters to Calcutta at their own expense. Two teachers who are now employed in the Balasore girls' school, were members of Sinclair Orphanage. They both have had training in Calcutta and are doing good work. A bright Santal girl from the orphanage is now attending school in the London Miss. Girls' School in Calcutta. Santals have been supposed to stand on a much lower plain socially and intellectually than the Hindu, but that has not been true in our mission. They have usually led in the class room. I wish it could be possible for you to visit the kindergarten in Bhimpore, held on the chapel verandah, for want of a better place. The teacher, a girl from our orphanage, took a course of training in Calcutta and now manages her class of half-clad Santal children beautifully. I was greatly pleased and astonished as I watched her work. She is another girl who has profited by better advantages.

Our Kindergarten Training Schools in Santipore and Balasore are fitting a goodly number of young women for future work. Both are highly spoken of by the Government inspectress. Two of our young women have been sent at Government expense to a place near Darjeeling to learn lace making. They expect to return home and teach others. Two girls from Sinclair Orphanage are now employed as nurses in a woman's hospital in Berhampore, in connection with the English Baptist Mission. A woman went to Calcutta at her own expense and took a course of training in midwifery and general nursing and now commands good wages. Quite a number of our women have taken a six months course in midwifery and are now able to help in times of need. This class is conducted by the Government Civil Surgeon, and the women receive a small stipend.

Much might be said of the quiet work carried on by our women in the homes of their heathen neighbors, and the transformation they are unconsciously bringing about, but let me say a few words about the "Other Girls." A thirst for knowledge is increasing, and in spite of time-honored customs and prejudices, doors are being opened wider and wider, and India's gifted daughters are being invited to places of trust and responsibility. Many have been and are being trained for nurses, doctors, teachers in high grade schools, and lawyers. The Government has now appointed several young women to the position of Assistant

School Inspectress. This is an experiment, but it cannot be that they will take a step backward. *Forward* is the order of the day. The news of all this activity has reached the ears of the inmates of the Zenana. The rusty bolts are being drawn, the bars are being removed, the fetters broken, and the women so long imprisoned are one by one venturing to follow in the wake of their Christian sisters. The day of India's redemption draws near. Thank God, the hands on our Father's dial plate never turn backward. The noon is not yet reached, so let us push on, praying, hoping, trusting and working.

Winnebago City, Minn.

YOUNG WOMEN OF THE FLOWERY KINGDOM

BY MARY WARD PHELPS.

It is easily evident that the tourist who spends a few days in Japan, with no access to Japanese homes, is apt to bring away a wrong impression of the people as well as the institutions of the country. The gaily-dressed geisha who so often seems to him to be the genuine Japanese girl, is quite as much a libel upon her as we would consider a bill-board creation to be upon the wholesome attractiveness of the American young woman. It has been our custom to so emphasize some of the charming elements of life in Japan, that we find it hard to imagine Japanese women doing anything but playing the samisen in a fragrant cherry garden or serving tea under a magnificent wistaria. Such things are indeed known in Japan, but they are incidents, not the essence of living, and beneath all the real devotion to nature and frolic lie deep purposes and an unswerving loyalty to their conception of duty which must free them forever from imputations of inane frivolity. Sweet patience and cheerfulness under trying circumstances stand out in my mind as the most prominent characteristics of the real self-respecting Japanese woman.

Like everything else in Japan at the present time, the condition of women is in a transition stage. The Japanese are proud of their ancient records which tell of the high position accorded to women in early eras. While later Buddhist innovations lessened very much the honor in which women were held, they never were forced to the depths of humiliation which are found in other Oriental countries. With the advent of the Meija era, the period of "Enlightened Rule" in which we now live, with the adoption of Western ideas of civilization, the position of

women, along with other conditions, was very much changed, so that in writing of their status today, one can hardly speak dogmatically of the present, or with certainty of the future, but merely indicate the apparent trend of affairs.

Perhaps no statement would more briefly indicate the conditions surrounding a young woman's life than this: that for almost every Japanese young woman marriage is the goal. There are a few notable exceptions, women who have remained single to give themselves to careers of real helpfulness in the educational world, but the wonder, mingled with something of distrust, with which this situation is regarded, shows the general feeling against such a course.

For the girls of the agricultural classes marriage means a partnership in the manual labor of the farm. It is by no means uncommon to see a farmer and his wife together pulling along the streets their two-wheeled cart laden with produce. The women do their full share also in the tilling of the fields. To those in the merchant class marriage brings a share of responsibility in the caring for the store, with apparently a mutual respect of husband and wife in the management of it. For those of the professional and leisure classes, the care of the home and children is often brightened by the love and respect of the "master of the house," in spite of the fact that acquaintance comes after marriage instead of before it. Yet, however much the conditions may, to the casual observer, seem quite tolerable, there is beneath it all a low ideal of the marriage relation, which means suffering and humiliation to the wife, and which makes her permanence and pre-eminence as wife entirely dependent upon the wish of the husband. This ideal is being elevated only among Christians or under the influence of Christian institutions. The Japanese women with their calm and gentleness have better things in store for them as the years go by.

What, then, may occupy the time of a young woman between the days of childhood and marriage? The girl of the lower classes is destined to manual labor. Mills and factories are becoming common and popular among this class of girls. As is to be expected, conditions in these institutions are usually exceedingly hard, both physically and morally. The system, centuries old, of binding out girls to work in small factories, is receiving the serious consideration of many leading Japanese, and it is to be hoped that needed reforms may sometime come. A higher class of employment, hitherto practically unknown, is gradually

opening up, and the next ten years will doubtless see great increase in the number of young women employed as clerks in large stores, in telephone exchanges, post-offices and the like.

But the greatest change to be noted has come to the girls of the middle class, who now are regarding education as necessary. The culture which school life brings they covet not simply for their own mental growth, but because it will mean for them marriage of a higher grade than would otherwise be possible. Most educated men of Japan wish to have wives who have had, at least, a taste of higher learning, and this is frankly an added inducement to the young women to enter schools. The entrance of good Japanese women into a social and intellectual companionship with the men of their acquaintance simply waits for the day when they shall be intellectually suited for such companionship. The old social barriers between men and women are still up, though not so high as formerly, but they will drop forever when Japanese women are ready for it. This is foreshadowed by the position which some women hold in Christian circles, where their real worth and ability have had a greater opportunity to expand than under other conditions. It is a longing for this which is impelling Japanese girls into the institutions of learning, some of them even forfeiting the most priceless possession of their womanhood to make such a step possible.

I need not describe in detail the educational condition in Japan. From their first coming missionaries have by precept and example emphasized the necessity of providing schools for girls. The mission schools are giving educational advantages to many young women and at the same time surrounding them with a Christian influence. Perhaps the best known of these schools is Kobe College, with a high grade curriculum and a fine corps of teachers, both Japanese and American. It has been interesting to discover how many graduates of this school are now wielding a great influence among the women of our own city of Kyoto, as wives of prominent business and professional men. On many occasions we have discovered that our only way of approach to leading men, Christian men whom it was necessary to interest in our work, was through their wives, who because of their mission school training, were favorable to Christian institutions.

[CONTINUED]

GIVING FROM A YOUNG WOMAN'S VIEW POINT

BY MISS GERTRUDE HARTLEY, COR. SEC. AND TREAS., MAINE
F. B. YOUNG PEOPLE

To the average young woman of today, giving is one of the accepted details of life. She expects, and embraces opportunities to give of her

various possessions, if not always enthusiastically, at least naturally, and as a matter of course.

The modern young woman is a very business-like person. It matters not if she be largely the free and unhampered arbiter of her own days and duties, or has become temporarily the brains and ability of another, instinctively she assumes a more or less commercial attitude, and regulates the minutiae of her routine with a view to the time of reckoning. It may be after the long, well-filled day is over that she unconsciously balances her cash, both mental and material, with an honest desire to know how she stands in the great business of living. It may be at one of those heart-probing, soul-searching periods when every debit and credit of life is marshalled in bold array, and the trial balance is struck that will give some idea of the gain and loss. In either case the young woman will find her giving figures very prominently, and if she be a wise person, she will realize that generosity is not merely a virtue to be cultivated or stifled at will, but, in its concrete form, proves to be one of the greatest assets of life.

This was probably the thought in the mind of (some) Solomon when he wrote: "There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet, and it tendeth to poverty." Certain it is that devoid of the interest and broadening influences developed by daily expenditures of all sorts, life would be robbed of much more than we realize, for, after all, it is only as you "give to the world the best you have" that "its best will come back to you."

And what an extensive affair this giving is! In it there is scope for every temperament, range for the most diverse judgments, and some features that will attract and interest all. In phases of giving, and ways to give, there is assuredly "no end," but perhaps there are some which more especially appeal to the young woman.

From the girls of today we look naturally for the cheer and sunshine of life, but with the passing of maidenhood, and the inevitable readjusting of ideas, and solidifying of ideals that follow, more than the charm of brilliancy and gaiety should come. If then, we expect the girls to give to the world indispensable sunlight, it is to the young women that we should be able to look for the strong, bracing breezes that temper the heat of life, stimulate the flagging energies, and calm the unsteady nerves. To the world about us, then, first of all, the young woman should be prepared to give strong sympathetic judgment, clear,

honest convictions, broad, healthy views on those subjects that naturally fall within her range of vision.

In these days of inflammatory public prejudice one of the best gifts to anyone in particular, or the world in general, is that of a generous judgment; and in this very point we see an example of the value of giving in its reflex influence, as one of the highest qualities we can cultivate ourselves is the fair-mindedness engendered by this generous judgment.

Perhaps we cannot hope that our next assertion will go unchallenged, nevertheless it will not lack for champions, for there are many who will be willing to defend the statement that the young woman gives to the world the best type of friendship known. The school-girl "crush," so lamentably prevalent nowadays, has disappeared, as the girl develops into the young woman, or, better perhaps, it has been modified and clarified into something more worthy the sex. The monopolizing, despotic intimacy, so heart-enervating and soul-narrowing in its influence, broadens and deepens and widens, until the older girl gives to her friends a friendship so loyal in its *camaraderie*, strong in its reserve forces, and tender in its womanliness that it is a gift the world cannot do without. Then, to each young woman comes the duty of giving thus of herself; not with a niggardly hand bestowing this good thing to the few especially near her heart, but with broad and generous liberality handing out to all within reach, of whatever age, or sex, or condition, the unbiased friendliness and sympathetic fellowship that is within the power of each to bestow, and will again bring home to the giver's life the fullest reward—the "increase" that follows "scattering."

Time and thought are no mean gifts in the hands of a young woman. "We have so little time to ourselves," we say. Our church work, clubs, gymnasium, music, etc., to say nothing of the incidental eight hours a day the majority spend in office, store or shop, rob us of all chance of flirting with ennui, and make it impossible for time to ever "hang heavy" on our hands. Still the temptation to allow our interests to center in ourselves, to grow subjective rather than objective, is strengthened, perhaps, by this very condition. Everybody is busy nowadays. There is not time for half we would like to do. So much more reason, then, is there that we should carefully weigh the different demands, and decide for ourselves to what objects we owe the largest gifts of our time and thought. The young woman is supposed to be fertile in resources, in "plans" and "ideas." Let her earnestly strive to culti-

vate them, for she who gives ideas along with her money, will find the money, because of the ideas, going much further for real human benefit.

And then, of course, there is the giving of our money. OUR MONEY. Not cash left us by some wealthy and deceased friend. Not a pittance doled out by parent or guardian for some necessity of life—for even those girls who do not have to go outside their own homes now to earn it, do earn it, and receive it, just as regularly and systematically, we are glad to know, as their less fortunate sisters,—but ours by right of the possession of that ability, the price of which lies in our pocket-books, to be devoted to whatsoever interests we will. Whether or no this financial independence is worth the sacrifice entailed; whether the gain is commensurate with the inevitable loss, does not materially affect the gain, and the young woman holds the indisputable right to give of her own as she chooses, and what she chooses.

The disposition of the young woman to give conceded, her duty of giving established, her right to give granted, it only remains for her to ask how to give of her money. To this end much might be said, but condensed and simplified the most pertinent reply may be made in one word: Systematically. If it is true that "he gives twice who gives quickly," it is also true that she gives twice who gives judiciously. While the young woman is not "narrow," she is often sadly lacking in judgment in the exercise of her benefactions, and if these could be once established on as firm a financial basis as her other expenditures, great and far-reaching good would result.

It is impossible for the average person to respond to every appeal for money. In a single week one may be asked to contribute to a great, world-wide charity such as the Messina Earthquake Fund, to send confectionery for the candy table at the church fair, to make a subscription to some Foreign Mission enterprise, and to put her name to a list of those who purpose sending a fellow-workman to a sanatorium,—all besides her regular church contributions. Here again is the necessity for discrimination, not that one object is less worthy than another, but that necessarily one must decide for one's self, which and how much.

The "how much" is more easily solved if the giver has adopted, and religiously adheres to, a system of proportionate giving. It may be the tenth she prefers to devote to her benevolences; perhaps a fifth, or possibly a third. Whatever is decided upon, however, let it be rigorously deducted from the regular income, and set apart for its intended use.

Many a girl has said that this is, in fact, the only way in which she can "afford to give," and the reasonableness of this assertion can best be understood by those who follow the plan.

We have no more right to be extravagant in our giving than in any other department of our expenditures. Neither let us ever give with any thought of appearances, of how another may view the object, or amount. That is a weakness beneath a young woman. After she, upon one day of the week, or month, or quarter, has laid by in store as God hath prospered her, after the call for the money comes, let her, as a wise steward, consider the need, her ability to meet it, the extent to which she can consistently respond, and then, not grudgingly, or of necessity, but gladly, honestly and simply, give of her funds as of herself, to those whose claim upon her has not in any wise diminished since the white-robed Peasant of Galilee first taught by precept and example that it is more blessed to give than to receive.

Then back to the heart and life of the giver will flow in abundant measure the promised benediction, for, it being not only what she has given, but what she has shared, the gift with the giver shall be both blessed and a blessing.

Portland, Me.

COLLEGE GIRLS IN CONSTANTINOPLE

[CONCLUDED]

Our Armenian students care a great deal for education. We have some almost pitiful cases of dull girls who have had no advantages but who, with the greatest pluck, insist upon receiving their education. We have also had many clever students among the Armenians. At present about half of our students are Armenian, but the most of them are day scholars—the result of our living in an Armenian quarter.

These four nationalities—Greek, Bulgarian, Turkish and Armenian—form the great part of our student body, but we have also a number of English girls, two or three Americans, two or three Russians, and an occasional Albanian, Austrian, Servian, Roumanian, Arab, French, German and Hebrew student. We are often asked what becomes of our students after their graduation. A very large number of them teach for a while, and nearly all of them marry eventually. In Bulgaria we have

a number of girls teaching in public or mission schools, and a larger number who, as the wives of important men, take a very prominent part in the social life of Bulgaria. One lady told me that the Scutari girls in Sophia were the class that was most looked up to, and in a way that set the pace intellectually and morally, and our alumnae in Sophia are very active in philanthropic work there.

The mission schools in Turkey send us a good many students who have graduated from these schools and who eventually go back there and teach. This year we have three from Adabazar, one from Hadjin, one from Marash, and one from Aintab, all of whom will eventually teach in the Mission schools. We could have many more of such girls, girls who care tremendously for education and who would use it to the great gain of their own people, if we had more money to offer in scholarships.

Several of our students have studied medicine. One Greek girl was studying nursing in Boston when a Greek gentleman noticed her and spoke about her in Athens. Whereupon she was engaged to be the head of the Childrens Hospital in Athens and since then a second of our students has gone to Athens, and last spring the Princess Sophie offered to give a nurse's training to two more of our girls, if they would afterward nurse in Athens. A Hungarian girl, Miss Frisch, has at present started a good practice in Constantinople after graduating in medicine from Berne. She was fortunate enough to be ready to practice just after the revolution came, before which time a woman could practically never practice medicine in Turkey. An Armenian is practicing in Adabazar very successfully. But the most interesting of our nurses was Surpih Voskymadn. She was the sister of one of the worst spies here and her brother insisted on putting her into school, threatening the school if it would not take her. She proved to be wholly unlike him, being very sweet tempered, but not a very fine student. However, she graduated and always felt that the college was her home. After graduation she was anxious to go to England, having a great desire to study nursing, and she managed somehow to go, having only five dollars in her pocket when she reached there. Fortunately, she fell into the hands of a noble English family who put her into a good hospital and watched over her all the time that she was there. When she came back to Constantinople, she was the only Ottoman girl who had had a nurse's training, and she immediately received a large clientele of Turkish ladies, many of them princesses, who took her as their family doctor, practically, and would do

nothing without asking her advice. She had a great influence over them and had quite a unique position in the city and was decorated by the Sultan, but always retained her old affection for the college, giving money to it and interesting Turkish and Armenian students to attend it. She was the pioneer for women nurses here, and none of us has ever forgotten her loving loyalty to the college.

Two of our Turkish graduates have taken prominent part in the events that succeeded the Turkish revolution. Gulistan Hanum was a graduate of this institution when it was a high school. A few years ago she and her husband and her two little girls were exiled to Salonica for the absurd reason that her brother had run away from Turkey to America, and feeling homesick, had come back again. As you probably know, Salonica was the seat of the pre-revolutionary movements and in them Gulistan Hanum had an important part, being one of the women who carried messages from one place to another and who talked among the women, arousing their patriotism, and when the new government was set up in Salonica, she was the one who made the speech to the government from the women of Salonica. She married a young man who has never wanted any other wife but her, and she has taught him the English language and western ideas. He is now the editor of a paper and has just been called to Constantinople to edit the official organ of the committee of Union and Progress. Many people are looking forward to seeing Gulistan Hanum, who is tremendously admired by the other Turkish women, but none will be gladder to see her than we who gave her her education and made possible the life she is now leading.

The other Turkish graduate is Halideh Hanum, who graduated from the college in 1901. She was a brilliant student but married immediately and owing to the restrictions on Turkish women, lived a very quiet life and was in no way prominent; but she was always fond of writing and wrote a good deal in Turkish and English, although there seemed no possibility of her publishing the former. Some of you may have read in the *Outlook* for August an article called "A Turkish Woman's View of the Revolution." This was made from letters written by Halideh Hanum to one of our professors, who was then in America. She commenced to write glowing, fiery, patriotic articles for one of the new newspapers that sprung up after the revolution, and immediately sprang into fame. She is now one of the most influential and prominent women in Turkey.

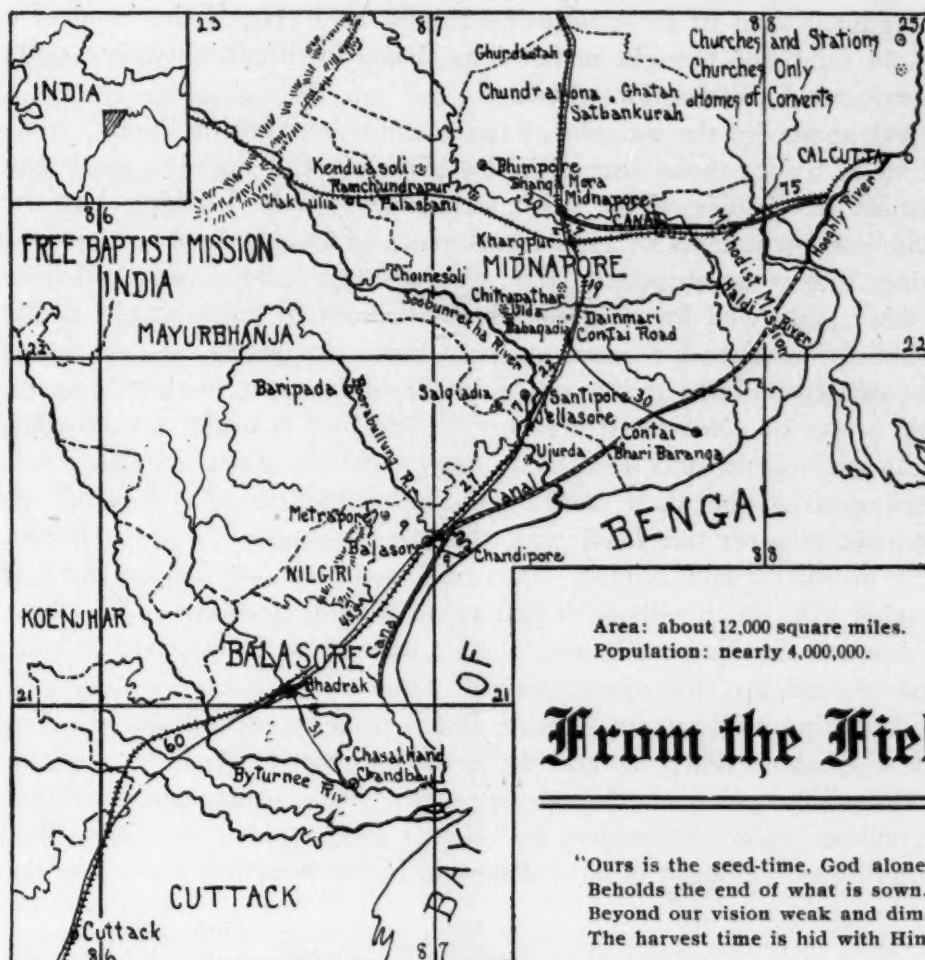
She writes for four weeklies and one daily newspaper, has been invited to belong to two societies of men of which she is the only woman member, and has received many other honors and distinctions. The first article that she contributed to a newspaper she consecrated to our college and I quote an extract from it:

"In the dark days when our country was covered by a dense cloud, in the midst of disaster and despair, to you I lifted my eyes. With the finest subtleties and the broadest realities of civilization and humanity, you extended knowledge to the darkest horizon of Turkey, O, Institution. And you, honored women, yea, you teachers, who left your own people to elevate and enlighten the dark corner of this freedomless, portionless land, sacrificing your finest years in your piety; you have struggled to bring light to Ottoman soil, to Ottoman civilization, fighting for learning and culture. This first opportunity to speak through the Ottoman press this day I consecrate to a greeting to you! The large ideas from which Turkey was shut out, the great feelings which were opened up to me in your classrooms, the ideas to which I was led in your libraries, showing me that there was no difference in men for race, class, sect, or religion—these ideas that made me live like a person, a civilized person, a humanity loving person, that enabled me to live larger thoughts, generous thoughts, thoughts such as you were living; these ideals I owe to you, O, women! and to each and all of you I essay to express my gratitude and to live according to the principles which I owe to your teaching alone. I love, love, love everything about the college!"

One of our Armenian graduates, now middle-aged, has established a sort of College Settlement in a degraded little Armenian village in Asia Minor where she is doing much beautiful work among her own people, and two Albanian graduates established some years ago the first Albanian school for girls in its own language in Kortcha. This school was so oppressed by the government that last year the number of students became reduced to three; but this year since the constitution, the number has risen to one hundred and fifty, and the niece of these two girls is now a student in our college being trained to help her aunts in the same work.

Scutari, Constantinople, February, 1909.

The world sees Christ only as our lives manifest him; we may reflect him as prisms reflect the sunbeams.



From the Field

"Ours is the seed-time, God alone
Beholds the end of what is sown.
Beyond our vision weak and dim,
The harvest time is hid with Him."

OPEN LETTER TO OUR GIRLS

BY THE SECRETARY OF THE YOUNG WOMAN'S DEPARTMENT
OF F. B. W. M. S.

MY DEAR YOUNG WOMEN:

Truly "the world *is* so full of a number of things," and very beautiful things, too. So said my heart as I looked into the eager, loving faces of my little people in the school room, and listened to the baby voices saying their morning "Thank You" to God, and asking:

"Help us to do the things we should,
To be to others kind and good."

Again it sang of those beautiful things, as I clasped the hand of a dear old saint and thought of her long, beautiful life, eighty-nine years of service and sacrifice for others.

Yet again did the thought of the world's "number of things" come as I stood before those dear girls, last Sunday, and together we began the study of the life of the great missionary, Paul. Looking into the bright, intelligent faces of girls from homes of love and care; girls just budding into womanhood, the free, glorious womanhood of our American life; girls who know Jesus Christ, "whom to know aright is life everlasting"—for just a moment there came the vision of our sisters away yonder in India, without the love and freedom, without the uplifting power of Christ, that are ours. Girls just as bright and capable, just as eager to be and do, if only they knew the way. It was a sad, appealing vision; but there came, then, the brighter vision of *you*, *all* you dear girls, all over our land, with the same happy home-love,—homes, which, no matter how humble, you would not exchange for the home of any other girl. You girls with that same abounding energy, Christ love, and desire to do things as had these girls into whose faces I was looking. What a possibility that vision showed!

And what a lot you are doing! But is it *all* you really should? Yes, I know all about the S. S. and the C. E. and the Y. W. C. A. and the countless calls upon your time and strength. But is there not something left undone? You remember the Master once said something about "These things ye ought to have done and not to have left the others undone."

Girls, there is a vision for you, also; do not turn away from it. You who are so happy going to school each day, there is a vision for you of the sad little girl-wives in India, perhaps already widows, with the hardness of the widow's lot, at the age when you are entering that cosmopolitan place, the High School.

For you who are the loved daughters in the home there is the vision of the hidden, narrow life of your sister across the water.

For you who are, perhaps, this very June, taking your diploma and degree, and going out from dear old Alma Mater with high ideals, there is the vision of all the young womanhood calling upon you for help.

Girls, doesn't it make your blood tingle? Think of the opportunities! Think of all *you* can do! Sometime ago the question came to the

denomination, "What are you going to do about it?" Today I ask you girls,—young women, of the Free Baptist churches, What are you going to do about it? Are you, like Paul, going to prove "not disobedient to the heavenly vision"? I believe so.

Our Babies are working to send the message of the Children's Jesus to the little Brown brothers and sisters. Our faithful W. M. S. women are striving to bring the love of Christ into the lives of the sisters in India. And, Girls, *our* work is the girls of that land. Girls for Girls. Young women, what could be grander? What a work for the heart, the brain, the hand, the voice, in the Young Women's Department of the W. M. S.!

You know you are needed and wanted, and I believe you are all going to say gladly, willingly, quickly, "I'll be one, glad to give of my time, my talent, my love; yea, glad to sacrifice, that some of the beautiful things may go into other lives.

I believe you will answer the call and join the W. M. S. You will "be there" when a meeting is called. You will do all you can, be it a work great or small. And what a mighty force you will be! You will be Burden Bearer to the dear home women who have borne the burden so long. You will be Light Bearer to darkened hearts. You will be Cup Bearer to thirsty souls. You will be Standard Bearer for Christ, your Master, holding high his banner of love to all. You will be glad that you are counted worthy to sacrifice for Him who was himself a sacrifice for us.

And how much education, heart culture, breadth of vision and soul experience all this will mean for you, young women, I cannot here tell you, but you will learn it all.

Again on this bright, sunny day, my birthday (I won't dare tell you which one, for you might question my right to say "We girls"), I find myself saying, "The world is so full of a number of things." And I think of, and thank God for, all the things you girls are going to do, and how many Circles of Young Women in the W. M. S., from East to West, I shall have a letter from after that inspiring Rally in June.

Remember, I expect you to obey; the W. M. S. women expect you to obey and are praying for *you*; the young women of India expect you to obey; and, above all, your Master expects you to obey the heavenly vision. And obeying, "We shall all be as happy as kings."

Praying for you the blessing of being kept "in quietness and confidence," I am

Most sincerely yours,

INAH B. GATES.

Champlin, Minn.

GOOD NEWS AND A PERTINENT QUESTION

A private letter from Mrs. Griffin states that the "Nellie Phillips Memorial School" building at Santipore is very nearly completed, and that no further help from outside will be needed if Government fulfills its pledge. The Mission Farm has furnished most of the lumber for doors, windows and door-frames, as well as an immense amount of wood used for burning bricks and tiles. It has also yielded most of the stone for foundation, and the vast amount of water used has been drawn from the irrigation canal made by Father Phillips a half century ago, being brought direct to the building by means of a branch canal. The building is 45 by 75 feet and is considered by Mr. Griffin about the finest and best building in the Mission.

Great credit is due Mr. Griffin for his work on this building under the handicap of his crippled condition. He and Mrs. Griffin were to sail for home June 10th by the British India S. S. "Dilwara," which would bring them as far as Genoa. They will doubtless be in America before the end of July. Two more veterans bidding a final good bye to India! How much more of this sort of "Forward Movement" can our Mission endure and live? What are *you and I* doing to change these sad conditons?

HARRIET P. STONE.

Battle Creek, Mich.

BY WAY OF JAPAN

II.

There was time for little more than a walk through the spacious rooms of the Imperial Museum. Images of Buddha of all sizes abound, some of the largest carved in wood and overlaid with gold, others of copper, plated with gold, dating from the 7th to the 16th century. There are carved images of gods and goddesses, of ancient warriors and demons galore. Historical and emblematical scenes on large silk screens and banners show the taste and skill of Japanese artists five hundred or more years ago. A very interesting and instructive exhibit is a complete set of models, showing every department of work at one of the principal mines of Japan, as carried on at the present time. The vertical and inclined shafts, the men with pick and shovel, others drawing heavily loaded carts, the smelting and refining plants, the miners' village—all are represented in a very lifelike manner.

From the Museum my good jinrikisha man took me to the park which surrounds the "inner" wall enclosing the Imperial Palace and its ample grounds. Leaving the 'rikisha, I walked as far as the public are permitted, to the bridge which crosses the broad moat just outside the wall. Smart Japanese soldiers guard this entrance to the Palace grounds. Tokio has been the capital, or residence of the Emperor, only since 1868—the time of the "Restoration"—when the Emperor was brought from Kioto, and was given back the power which the Shoguns had usurped for centuries, the emperor being kept secluded as a sacred object of worship, but in reality possessing little power or influence.

Tokio is very proud, and justly so, of its new, up-to-date Department Store, with its elegant parlor, lunch room, lovely roof garden, and the finest possible assortment of dry and fancy goods, both foreign and Japanese. On entering this model store, an attendant draws a pair of clean, white cloth overshoes over your muddy or dusty footwear, for no mud must be allowed to stain the spotless, thickly padded grass matting which covers all the floors, and no dust must be brought in to settle on the rich and dainty fabrics exposed for sale.

An alert, English-speaking young man showed me all about the establishment as courteously as if I had been making extensive purchases, though I had told him frankly I could make none at all. Finally he took me to the lunch room, where I had tea and cakes, and a very pleasant chat with a dapper little man who spoke English, French and German, and whose special business it was to entertain foreign guests. When I asked the price of the lunch, he replied: "Since this is your first visit to our place, we will charge nothing for so trifling a refreshment." He then inquired whether I had seen their room of "war relics." I had not, so he took me to a room filled with articles made from wood and metal which had formed parts of two Japanese vessels, one being the "Mikasa," Admiral Togo's famous flag-ship, and the other a torpedo boat which was sunk during the war. After the close of the war, the "Mikasa" was sunk by the accidental explosion of its magazine. Later both ships were floated and thoroughly repaired. This enterprising firm bought all the rejected material and had it made into ten thousand articles of all sizes, varieties and prices, from a 37½ cent dainty little box to a \$50 cabinet or screen frame. Each article is numbered, and its value is enhanced by having, in gilt Japanese characters, a fac-simile of the words, "Relics of the War," written by Admiral Togo, together

with his autograph. Each purchaser of one of these relics writes his name and residence in a large book, and the number of the article is recorded. I was very glad to buy one of the smaller articles as a souvenir of my visit to this most interesting store.

Only one other incident of this full day at Tokio. Late in the afternoon, when I had started to return to Mr. Fisher's, nearly four miles distant, I noticed a peculiar lattice-screened house and asked the jinrikisha man what it was. "Japanese tea house," he replied. Just what I wanted, to close the day's experiences! I entered the little court and signified my desire to have tea in Japanese style. No one spoke English here, but the women motioned me to enter. Forgetting my soiled shoes, I started to mount the few steps of the corridor leading to the tea-rooms. Instantly two or three pairs of hands were thrown out warningly and imploringly, a girl ran to bring a pair of cloth shoes, and I sat down on the steps and exchanged my soiled shoes for the clean ones. I was shown into a plain but artistically designed room, about fourteen feet square, the floor as usual covered with fine, padded matting. Thin, sliding screen walls on two sides, opened on an enclosed garden. There was little furniture, only a "handwarmer," a cushion to sit on—on the floor—and a small low tea-stand such as one sees in pictures of Japanese interiors. Tea was brought in a tiny pot and poured into a tinier teacup. A pretty young woman sat on the floor opposite me and poured more hot water into the teapot from time to time, and we tried to converse. By the use of proper names I think I made her understand whence I had come and whither I was going, that I had come by a Japanese steamer. We laughed and gesticulated considerably. When I had finished, I held up a silver piece and asked "How much?" She began to use words and signs which seemed to mean that she would not take any pay, had, indeed, been much honored by my coming to her humble house; but as I continued to urge her to take the money, with a pretty gesture of finality, she took the coin from my hand, dropped it into my bag and snapped the fastenings. Of course I could urge no further, but only regretted my inability to thank her properly.

Returning to my 'rikisha, I was soon being taken quite rapidly through the well-lighted streets, many of them very gay with brightly-colored lanterns, flags and decorative signs. I was glad of the opportunity to see something of this great city by gas and electric light.

Next morning (Tuesday, Dec. 15) I left Tokio on the 8 o'clock ex-

press for Kioto, the old capital and the seat of manufacture of many of the famous Japanese artistic products, pottery, porcelains, cloisonne, rich brocades, cut velvet, pictures, etc. It was a perfectly clear day, and for several hours glorious Fuji was plainly visible from the train. At two different points on the way we were within a few miles of its base, and, no foot-hills intervening, there was an unobstructed view from the train to the snow-crowned summit. The road curves around so one sees three sides of the mountain, and learns why some views are more pointed than others.

One is impressed with the patient industry of the Japanese farmer who ploughs his little field with one ox, and does everything else with his hands. Rice is transplanted as in India, but in a much more pains-taking manner. Wheat is planted in very straight drills, as are other grains and all kinds of vegetables. Although it was the middle of December and there was a white frost every morning, many kinds of hardy vegetables, such as turnips and radishes were being planted, or had been growing but a short time.

We passed through busy manufacturing towns, containing some large modern brick buildings, but far more frequently we passed villages of tiny wood houses, built for the most part close together, though here and there the home of some more prosperous family would be seen, enclosed by a wall or thick hedge, above which fruit trees and ornamental shrubs appeared. Now and then an old feudal castle was seen on a terraced hill.

It was 7.30 when Kioto was reached and I took a 'rikisha for the "Doshisha Girls' School," where Mrs. Fisher had advised me to stay while in Kioto. On and still on trotted my man, threading his way through the narrow streets of this quaint old Japanese city, some of them well-lighted, others very dimly lighted,—past the business part of the town, out into a more open section, where the houses and grounds are mostly concealed from the street by high walls, on through a broad park, through more narrow streets, till I began to think the man had not understood the direction. However, after making several inquiries, he stopped at last at a gate in a high wall, and, calling to some one in the porter's little house, was informed that this was the place sought.

Miss Denton, the principal of the school, received me cordially, and after a light lunch I was shown to a comfortable room, for it was ten o'clock, and I was glad to rest.

ELLA M. BUTTS.

TREASURER'S NOTES

The letters for March were received from Miss Porter after I had written the Notes for the May HELPER. These letters contain some interesting items; among them are the letters from Mrs. Metcalf with remittances for the President's House at Storer College. As most of you know, the boys' dormitory at Storer has burned, and it must be immediately rebuilt. Already the annual meeting of the Trustees is called for the fourth day of May to consider the present situation. Of course rebuilding means more money from the patrons of the school, and it also means a better building and better accommodations for the boys, which were very much needed. But it also means that less money will be contributed for the President's House, should those who are planning to give for this object transfer their gifts to the building of the new hall. I hope this will not be done, as the President's House is needed. Will you not, rather, increase your gifts in order to meet the increased needs of the Institution?

The receipts for March, after deducting what was given for the President's House, are only a little more than they were a year ago, which means we are still behind last year's contributions. Are not some of our States needing special work by State Treasurers? A good plan is for these treasurers to prepare and send a statement, yearly, to each auxiliary, through quarterly meeting treasurers, or otherwise, showing how much the apportionment is, and how much has already been paid by the auxiliary. Can this not be done *at once* on reading these notes?

I am glad that this number of the MISSIONARY HELPER is devoted to young woman's work. I hope everybody will turn young, and the older young folks will "lend a hand" in helping to kindle and deepen the enthusiasm of the younger young folks for missionary work. I think the chief work some of us have now to do in the F. B. W. M. S., besides contributing our money to the cause, is to awaken and strengthen in younger women the qualities of responsibility for and endurance in the work.

We may well ask, how are our younger women going to realize more fully than most of them now do that the future success or failure, of the Free Baptist Woman's Missionary Society depends on them? Well, possibly some of us, who have carried this work for these many years, need to practice a little self-surrender. May it not be possible

that in our eager desire to see the work progress there is a lurking feeling that the younger women cannot do it as well as we can, and so we feel we must carry the burden? In other words, if we had a little more faith in their ability and disposition to do we might throw off responsibility on them, and our faith in them would make them accept it. And it is surprising how young people will oftentimes develop a love for, and ability to do, a work when a sense of responsibility is awakened.

I am sure there is much talent among our young women, lying latent in our churches, that can be awakened by some well directed effort on the part of older women in the auxiliaries. As an illustration of what I am trying to say I recall the experiences of two of our older auxiliaries in New Hampshire. Both were weakening because the women who had so faithfully carried the burdens were lessening in number. Some of those who were left saw the wisdom of giving up the old organization, and letting the younger reorganize with young women for officers. All the while the older women kept their interest in the work. The result is that there are two wide-awake auxiliaries in New Hampshire today, in place of two that would have been nearly extinct by this time. From an officer of one of them I had a letter this morning, and she says: "Our auxiliary is growing in interest and membership." I refer to the societies in Dover and Laconia, N. H., and Mother Hills and Dr. Wiley stayed and helped.

What is needed is for the younger women to take the lead, and, with God's help, the older women can be a quiet, abiding force on which the enthusiasm of younger women can feed, and grow poised and strong and self-responsible for the work they must wholly do a little later. I delight in seeing them develop a love for our society, and so an abiding interest in it. I know whereof I speak, as I am watching with intense interest such an one at the present time.

And now a word to the younger women, who will read these notes. It is this: Be so set apart to whatever God wants of you in service, that when those who have long borne the burden of the Woman's Missionary Society, in our local quarterly meeting and Association work, appeal to you for help in responsible places, you will give the matter serious consideration, trying to find out what God wants you to do. And will you not remember that we only grow in strength of character by consenting to accept the responsibilities when God thrusts them in our way, and that such are never greater than we can bear? They may bring harder tasks, and so discipline, but there will be the compensation of larger service, a broader outlook and a deeper realization of God within. I hope the work of the F. B. W. M. S. is calling loudly to you, and that you will heed the call so far as you feel it is *God's* call to you.

LAURA A. DEMERITTE, Treasurer.

(All money should be sent to the Assistant Treasurer, Miss Edythe R. Porter, 45 Andover St., Peabody, Mass.)

Helps for Monthly Meetings

"If you would get the best results, do your work with enthusiasm as well as with fidelity."

✱ ✱

TOPICS FOR 1908-1909

October—Roll-call and Membership.
November—The Nearer and Farther East:
1. Islam: Its Character and Conquests.
December— 2. The Social Evils of Islam.
January— 3. The Story of Missions to Moslems.
February—Prayer and Praise.
March—Home Missions.
April— 4. The Work That Remains to be Done.
May—Thank-Offering.
June— 5. Siam.
July— 6. Burma.
August—Missionary Field Day.
September— 7. Korea.

JULY—Burma

(The Nearer and Farther East. Chapter VI.)

The prospects are as bright as the promises of God.—*Adoniram Judson.*

SUGGESTIVE PROGRAM.

OPENING HYMN.

BIBLE LESSON:—Isa. 55; Matt. 13:1-9.

PRAYER.

ROLL CALL—Respond with current events in our own fields.

SINGING.

THE LESSON:—The Transformation of Burma.

MAP STUDY:—Strategic position; trade routes and immigration; resources; river system; climate; linguistic and racial divisions; government; religions. Use pictures Nos. 16—20, and any other illustrations which can be obtained.

STORY of the Life of the Missionary Hero, Adoniram Judson, including pioneer conditons in Burma.

THE KARENS, with reading of the "Karen Tradition of the Creation and Fall." (See "How To Use Nearer and Farther East," page 39.)

PRESENT DAY MISSIONS.

CONVERSATION (time strictly limited), bringing out interesting facts, views, comparisons or questions in harmony with the lesson.

PRAYER for Burma, and for all who are working for its uplift, at home or on the field.

REFERENCES:—"Among the Burmans," in Reference Library. Articles on Buddhism, and Christian Missions in Burma, in *The Missionary Review of the World* for May.

In Memoriam

RESTORED

Think not, dear friend, the silent one
Is strayed, or 'neath the sod;
Think rather he is but restored
To home and God.

O Thou who sendest them to us
From heaven, to earthly shore,
Grant us that we not grudgingly
Thine own restore.

Marina Everett.

Mrs. Jennie Wertz, Hillsboro, Iowa, February 18, 1909.

Mrs. Louisa C. Mowry, Greenville, Rhode Island, April 1, 1909.

Mrs. Ella M. Foss, Pittsfield, N. H., April 15, 1909.

Mrs. Mary D. Ellis, Haverhill, Mass., May 3, 1909.

NOTE—When a member of an Auxiliary passes on, it is fitting that the name, place of residence and date of death should appear under "In Memoriam." Resolutions and obituaries are not printed in THE HELPER.

LITTLE SOLDIER MITE BOX

Here is a little soldier, in a red jacket, standing ready to receive your pennies in his knapsack. The boys will especially like him. Fifteen thousand of these Mite Boxes at this office, one and one-half cents each—twenty-four in a box. They are handsome and bound to please. They are glued and ready for use. Done in red and white.

Order at once for Children's Day of

H. M. FORD, Hillsdale, Mich.

THE MISSIONARY HELPER BRANCH
OF THE
International Sunshine Society

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears
Pass it on.



All letters, packages, or inquiries concerning this page or sunshine work, should be addressed to Mrs. Rivington D. Lord, 593 Bedford Ave., Brooklyn, N. Y., president of this branch.

Mrs. Eva Allen of Niobe, New York, has offered to take a Blind Baby Mite Box and place it in a store. We trust it may catch many pennies for the little sightless children. Mrs. H. I. Kemp has sent in three quilts which were pieced by the Mission Society, also good reading matter, and is cheering our members with cards, etc. Mrs. Minerva G. Jones sent a package which contained five dainty greetings, three cards, and two mounted pictures, and asked that Mrs. Sadie Dow and Mrs. Jeneve Cheever of New Hampton, N. H., be enrolled as HELPER members. Mrs. W. L. Packhard of North Berwick, Maine, has also been enrolled for her kind deeds.

Mrs. Louisa T. Mead gave a large box of all kinds of fancy cards and booklets which have been very helpful in our Branch work. We are thankful to Mrs. James Morgan for the gift of \$1.00. Miss Hattie L. Parker gave two packages of literature and scripture cards which have been passed on to Sunday School worker. Mrs. Julia A. Reed, one of our thoughtful sunshiners, is sending cheer in many directions, and gave us cards and stamps for distribution. Mrs. L. A. Lerner is interested in our work among the children, and sent two pretty post cards for "some neglected child." Mrs. L. M. Pease has collected pictures, cards and papers, and has made booklets, all of which will be used among the little folks. Mrs. E. W. Walker sent a large box of useful articles which has been used in our children's work.

Mrs. Joseph Barre has offered to send cheer to "anyone who is ill or in trouble." Letters of this kind are gladly received. Mrs. S. A. Kelsey has cheered others by messages and good reading matter, and gave stamps and money for Branch needs. Mrs. Cylinda D. Douglass is shedding sunshine in her daily life, also has found time to send cards and reading to invalids, and postage stamps "to help in some way."

Mrs. Jennie C. Tobey gave two dollars, one dollar for two HELPER subscriptions (which has been an annual gift since 1902) and the other dollar "to be used where most needed." This is the largest gift received during the month. A Minnesota member sent a beautiful silk needle case, stamps and a dime. A Maine member reports sending out cards, letters and reading matter, and making seven sunshine calls. Mrs. Jennie Bettz who is always thinking of others sent stamps "to send five cheery letters to invalids."

Our India I. S. S. worker, Mrs. E. J. Hamlen, has sent another dainty hand-made handkerchief. Mrs. Benj. Rhoads, views of Taylorville, Ill. Notes and words of encouragement have been received from Mrs. Jennie Greenleaf, Mrs. E. N. Wheeler, Mrs. Jennie M. French, Miss Edith M. Lord and Miss Ethel Mills.

We regret to announce the death of Mrs. Dorcas Arbing of North Berwick, Maine. Our sympathy goes out to the family of the deceased and to the "Willing Workers" among whom she was an active member.

There is a call for birthday post cards, who will send a few? The Misses Ethel and Clara Folsom gave hand-made booklets, cards and stamped postals, and are passing on the Sabbath Reading, and the Girls' Companion. News comes that the "thankful penny idea," which is putting aside a penny with a prayer of thankfulness each time one meets a cripple, has traveled from Rhode Island to Maine and now three of the Portland members are saving pennies in this way. The money is used to cheer the unfortunate. "May God bless the pennies" writes the one who originated the idea.

Practical Christian Living

"Everything that brings us nearer to the stature of the completed one in Christ, increases our power for good, and makes us more and more a power in the world about us."

○ ○ ○

OUR QUIET HOUR

(10 A. M.)

GLIMPSES

BY HARRIET T. MILLIKEN

From the time we leave Interlaken for the circular trip through the Alps, heavy, dark clouds hang over the mountains, shutting from view the mighty, snow-clad peaks. The gloom seems greater still when we reach the cog road on the way to Murren, for the fog thickens until it is hardly possible to see the little engine, not to mention the peaks across the valley.

As the train slowly mounts the steep roadway, suddenly—as if a mighty Hand were drawing back the veil of mist—the clouds are parting, and, for one brief moment, we are face to face with the lovely Jungfrau, Queen of the Alpine heights, with her snowy crown towering among the clouds as if to storm the very walls of Heaven itself.

A glimpse and the mist settles as before, but that glimpse sends the travelers on their way cheerful, filled with courage: cheered by a picture, the memory of which will never fade, and inspired by the thought that, even as the Alpine traveler sometimes catches glimpses of heights beyond to spur him on his way, so the pilgrim on Life's pathway, amidst clouds of disappointment and suffering, may have inspiration, when God himself, in his great goodness, draws back the veil of doubt and gloom and lets his children gaze upon spiritual heights beyond, where Faith lights up the mountain peaks of effort.

Augusta, Maine.

"Oh, sweet to live, to love, and to aspire!
To know that whatsoever we attain,
Beyond the utmost summit of desire,
Heights upon heights eternally remain,
To humble us, to lift us up, to show
Into what luminous deeps we onward go."

Juniors

oo

FAMILY HISTORY.

"Can" and "Will" are cousins, dear, "Can't" and "Won't" are cousins, too,
Who never trust to luck; They are always out of work;
"Can" is the child of "Energy," For "Can't" is son of "Never Try,"
And "Will" the child of "Pluck." And "Won't" is son of "Shirk."

In choosing your companions, dear,
Select both "Will" and "Can";
But turn aside from "Can't" and
"Won't."

If you would be a man.

—Success.

Junior Program

Springs in the Desert, Chapters, VI and VII

SINGING—"Working for Jesus." (Missionary Songs, page 5.)

MEMORY TEXT AND RESPONSIVE SCRIPTURE READING. (Text Book, Chapter VII.)

BIBLE LESSON STORY—Numbers 20: 1-11.

PRAYER followed by the singing of The Lord's Prayer

ROLL CALL—Respond with interesting and significant facts about Siam. These facts should be previously assigned by numbers, so that from number 1 to the closing number will give a general outline of the lesson on Siam in Chapter VI.

MAP REVIEW—Go carefully but rapidly over the lands studied thus far, marked with the big red *I* of Islam, and those marked with the black *B* of Buddhism. These reviews must not always be conducted in just the same way and allowed to become tiresome. Vary the exercise. And be sure everyone understands why the *I* or the *B* is placed on a country. Review, too, the story of Prince Siddartha

and his search and the founding of Buddhism. Here, too, care must be exercised or the children will be led to think that such a beautiful, unselfish hero leaves no need for a Saviour. Let what is false and misleading in Buddhism be sharply contrasted with the truths of Christianity.

BURMA, A Land of Rivers.

MAP EXERCISE—Location, area, surface, rivers, climate, animals, products, races.

BRIEF DESCRIPTION by different Juniors of a. The People, their Homes and Traditions. b. A Burmese Boy. c. The Pagodas. d. Stories of Sau Quala and Tu Sai. e. The Work of Marks, Judson and Mrs. Ingalls.

PLACE the bright stars on the map to locate as many mission stations as possible. Pause right here to thank God that there are so many, that such noble workers have gone out to carry the gospel to Burma, and ask Him to help many children of that land, like the two in this lesson, to come to Himself.

REVIEW QUESTIONS.

CLOSING SONG.

(If souvenirs are desired, cut elephants out of white paper and paste them on little red paper flags.)

EVERYLAND

The new magazine for girls and boys, offers a prize of fifty dollars (\$50.) for the best story on Foreign Missions, for children between the ages of ten and fourteen. The story must be from 4,000 to 5,000 words and must be in the hands of the publishers not later than October first. If possible send photographs to illustrate. Acceptable stories not winning the prize will be paid for at the regular rates.

Send manuscript clearly written or typewritten with address and stamps for return, to EVERYLAND, care of M. H. Leavis, West Medford, Massachusetts.

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for April, 1909

MAINE

Augusta dues	\$ 1 00
Dryden Mrs A D Taylor T O	2 00
E Corinth Mrs Hannah McGreagor 2.00; Mrs Fannie M Elliott 1.00	3 00
Ft Fairfield F B Church for Pres Home	5 00
Ft Fairfield Aux for Miss Coombs	10 00
Georgetown Aux for Storer	5 00
Hollis Aux for F M	5 00
Lewiston Mrs Addison Small for Pres Home	1 00
Litchfield Aux Miss Sims Storer 8.00; Miss Coombs 8.00	16 00
Ocean Park Toilers-by-the-Sea Mrs Wade 2.00 Mrs Whitcomb 2.00 for Lincoln Hall Storer; Miss Buzzell dues 1.00	5 00
Ocean Park Toilers-by-the-Sea C R child Pittsfield for Mary B Wingate income	15 12 50
So Limington Aux for C F	4 00
W Bowdoin S S for Jarlo in S O 5 00; Mrs M E Grover and Mrs E A Purinton for Nepati S O 20.00	25 00

NEW HAMPSHIRE

Dover Hills Home and F M Soc'y 40.00 to constitute Mr Wm H Twombly and Mrs Malvina Twombly (late of Dover N H) memorial members of the W M S; 20.00 to constitute Miss Mary E Twombly L M	\$ 60 00
Kittery Point Jrs Miss Barnes	4 00
Laconia Aux 1/2 Miss Butts' sal'y; 1/2 Storer So Danville Aux T O Mrs E S Cole	20 00 3 00

VERMONT

No Tunbridge Aux for Miss Dawson	\$ 5 00
Orange Co Asso Coll Miss Dawson	2 42
Starksboro Ch Miss Dawson	13 70
Waterbury Centre Miss Dawson	6 50
W Topsham Ch Miss Dawson	7 00

MASSACHUSETTS

Dorchester Mrs E L S Tilden for zenana teacher Keni at Mid	\$ 25 00
Hyde Park Mrs E S Cole for Pres Home	2 00
Lowell Chelmsford St F B Ch Aux for native teacher	6 25
Peabody a friend T O for Lincoln Hall Storer and on L M Edith R Sanders Lowell Mass.	3 00

RHODE ISLAND

Carolina Aux Ind	\$ 5 00
Providence Elmwood Ave Aux Ind	22 00

Providence Elmwood Ave Aux S O	6 25
Providence Park St Ch Aux Ind	10 00
Providence Rog Wms Y P & C E	8 75
Providence Rog Wms Jr C E	12 50
Taunton Aux Ind	4 00

NEW YORK

Brooklyn a friend 1 sh Miss Barnes' sal'y \$	4 00
Snyder Hill S S 2 sh Miss Barnes' sal'y	8 00
Morton Ch for Miss Barnes' sal'y	5 35
Stephantown Centre Miss Martha Brown Pres Home	10 00
Windsor Mary L Gray Orphan Dorothea Gray S O	7 00

MICHIGAN

Watertown 1st Baptist Ch T O for Storer	\$ 1 00
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MINNESOTA

Champlin Aux Bible Woman's sal'y	\$ 15 00
Fairfax Ethel M Van Vliet for C F	5 00
Nashville Centre Aux for C F	19 00
Q M at Blue Earth for F M	4 12
Verona Miss Soc'y F M 20.00; Storer 10.00	30 00

IOWA

Buchanan Q M for Pres Home	\$ 4 00
Cedar Valley Q M	2 65
Central City dues	5 00
Curlew Aux	12 50
Fairbank Aux dues	2 00
Fairbank Aux for native worker	7 00
Lincoln Aux Miss Dawson	10 00
Little Cedar Aux	5 00

KANSAS

Newton M L Trask T O	\$ 1 00
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NOVA SCOTIA

Tusket Mrs A K Blauvelt	\$ 1 00
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MISCELLANEOUS

Income of Parker Fund for child S O	\$ 20 00
Income of Mother Hill's Fund for C F	20 00
Total for April, 1909	\$529 64
Total for April, 1908	\$357 53

LAURA A. DEMERITTE, Treas.

Dover, N. H.

Per EDYTHE R. PORTER, Asst. Treas.

FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.